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workers and local people from a nearby village organized a *ngoma* party for us. They ate, danced and drank to celebrate Nishida's arrival. The local people and the Japanese researchers became very excited when Professor Tambila, one of their own, joined the dance and moved about with incredible agility, singing the songs they thought he did not know.



Nishida's concern was not confined to chimpanzees and the threat to their forest habitat. He was very much concerned with the poverty of the local communities living around the Park. He and I therefore thought we could make a small gesture to the local people to indicate that we understood their plight. So in 2000 we decided to build a primary school in one of the neighbouring villages called Katumbi on the shores of Lake Tanganyika. Funds were donated by well-wishers and friends of Mahale in Japan as well as by the Government of Japan. Construction by the villagers themselves started in January 2001 and was completed in May 2002 at a cost of US dollars 32,757. A proposal has now been put forward to add a secondary school and name it **Professor Toshisada Nishida School**. He once confided in me and said: "You know Kayumbo; in Mahale there is so much to do so few of us to do it, and so little time to do it"

Having worked in Tanzania for more than forty years, Nishida was not worried by the occasional inaccurate reporting of some local newspapers on Mahale, so long as the bounds of good taste and scientific probity were not overstepped.

Nishida-san and Tongwe

Makoto Kakeya

Professor Emeritus, Kyoto University, Japan

In 2011, the year we have suffered an unprecedented earthquake, a tsunami, and an accident at a nuclear power plant, we have lost Nishida-san. He was always concerned about the ongoing destruction of nature and devoted himself to the protection of the great apes. The loss of nature has coincided with an increase in the number of nuclear power plants. I recall the safari when I first visited the Tongwe villages with the late Professor Itani and Nishida-san in 1971; I now think that this time marked the turning point for these changes. At that time, Itani-san was 45,

Nishida-san was 30, and I was 26 years old. Forty years after that, Japan's practices to achieve modern civilization have finally led to undermine the life and mind of the Japanese, and Nishida-san passed away.

In 1971, we conducted two safari surveys together. In the first journey, we climbed Mt. Sisaga, one of the main peaks at Mahale, and made a survey of the villages near the Nyenda Plateau in the south-western part of the Tongwe Land. In the second one, we headed to the Mibanga Village to the east of the innermost Nkungwe Bay through the Lwegele River. I remained at the Mibanga Village to continue my research on the nearby villages. Meanwhile, Itani-san and Nishida-san moved further east to Mt. Ipumba and visited the Busungwe Village where people subsisted by hunting large animals. After their visit they enthusiastically related tales about Busungwe, which was really representative of the life of Tongwe people in the depth of the wilderness (which I confirmed myself in a later visit). We experienced many things and unforgettable moments during these safaris. In the first one, we followed the policy of Itani-san who loved to walk at a swinging trot, with minimal food and equipment. In the second safari, Nishida-san was in charge of food. Perhaps because the safari was longer and with more people, he brought along sufficient food, including two chickens. Although Itani-san teased Nishida-san about his "luxurism" compared to his own "minimalism," this may have been the Nishida-style not to trouble inland people about food.

Itani-san and Nishida-san's contrast was also seen in their Swahili language. Itani-san freely used his proper, but not so rich, vocabulary and was a joy to hear. Nishida-san, on the other hand, with his long experience in Tanzania and linguistic talent, spoke fluent Swahili and collected accurate and quantitative information.

I am now keenly aware that I managed to complete my study of the Tongwe people only because of the tutelage of these two quite different individuals. The Tongwe people have supported chimpanzee research and have given us tremendous folk knowledge about the animals and plants at Mahale. As the research went on, we step-by-step gained knowledge about the everyday wisdom, culture, and society of the Tongwe, who lived adaptively in the midst of the wilderness. We have become fascinated by these people and our respect for them became deeper and deeper. It was this sense of respect that bonded the three of us.

Recalling these 40 years, I would like to express my heartfelt condolences to the spirit of Nishida-san.

(English translation by Michio Nakamura)

Short Tribute

Christophe Boesch

Max-Planck Institute for Evolutionary Anthropology, Germany

It is with great sadness that I have learned about Professor Toshisada Nishida's death. This announcement brings me back to 1999 when I was with him in the Mahale Mountains comparing the hunting behavior of the chimpanzees with those of the Tai chimpanzees. We stayed for 2 months together in the field and he was kind enough to allow me to share his meals in the evenings. But what made these moments so special were the dis-

cussions we had everyday on chimpanzees. I was very curious about understanding differences in the behaviour between the two populations and we spent hours together passionately discussing leaf-grooming, tool use, social ranks and hunting strategies. Two passionate people discussing their passion through the long nightly hours!

Tribute

Linda F. Marchant

Miami University, USA

Professor Toshisada Nishida's research on the chimpanzees of the Mahale Mountains, Tanzania, first came to my attention in *The Great Apes* (1979) volume based on a Wenner-Gren Conference held in 1974. The quality and depth of his chapter included his ground-breaking insight into the social organization of *Pan troglodytes*. At that time I did not imagine that I would be so fortunate as to work with him on its sequel, *Great Ape Societies* (1996), based on another Wenner-Gren Conference held in 1994 and organized by Professor Nishida and Professor William McGrew. In the 20 years between those conferences and in the ensuing 17 years, Toshi produced a body of work that will stand as testimony to a consummate fieldworker.

In the last few years of his life, he had to cope with prolonged periods of illness but he persevered and completed his forthcoming book, *Chimpanzees of the Lakeshore: Natural History and Culture at Mahale*, Cambridge University Press, which will appear later this year. I had the privilege of reading several chapters of this book and in one of our e-mail exchanges I commented —

"Toshi, I had such pleasure in reading this chapter and many times I felt I was standing in Mahale watching 'your' chimpanzees as they live their remarkable lives. I especially enjoyed your stories of families, and sometimes I laughed out loud to read how perfectly you captured what it is like to be in a chimpanzee family."

On February 23rd 2011, he replied and said "...your words are very encouraging". He was racing against time to finish his book. I will miss Toshi, yet he will be with us, in this his final effort to share a lifetime of knowledge and love of the chimpanzees of the Mahale Mountains.

In the accompanying photo Toshi is with two of his favorite fellow 'alpha-males'—Frans de Waal and Bill McGrew! This was on the occasion of an International

Symposium in March 2010, sponsored by "Hope-GM Lectures on Primate Mind and Society", organized by the Primate Research Institute under the direction of Professor Tetsuro Matsuzawa.

Tribute

Richard W. Byrne

The University of St Andrews, Scotland, UK

In 1980, Toshisada Nishida was visiting Bill McGrew at Stirling when there was a *Scottish Primate Research Group* event in St Andrews: so naturally both were invited, and the supper afterwards happened to be hosted at my house. I was excited to meet Dr Nishida, but a little disappointed that after being introduced he did not converse. (I knew nothing then about traditional Japanese etiquette.) At the next international conference we both attended, I was therefore slightly amazed when Dr Nishida enthusiastically greeted me with a sheaf of papers he had brought specially for my interest, thanking me for the wonderful hospitality in St Andrews! In the subsequent conversation, I asked very hesitantly whether it might ever be possible just to visit his chimpanzee field site ... and partly misunderstanding my words, Toshi gave me permission to carry out a research study at Mahale! By now, I was totally thrown, but very pleased: I had never even seen a wild ape at that point, and only studied one monkey species. Of course, I worked diligently in the next two years to come up with some ideas, and my wife Jen and I were able to work at Mahale in 1984 on chimpanzee vocalization. It may not have been the most successful project, but led to my subsequent career studying great apes: for which I am profoundly grateful. I never knew whether Toshi realised his early slip, but we remained good friends, meeting often at conferences. His death is a sad loss.

Memories of Toshisada Nishida

John C. Mitani

Michigan University, USA

"Here, let me fix this." Toshi eyed me suspiciously and quite warily as I began to dismantle the Honda generator at Kanyana camp. I had used the same kind of generator for many years in Borneo and knew how to repair them. I cleaned and fixed it quickly. Only later did Miya Hamai tell me that Toshi was more worried than I could have ever imagined. Apparently, there were old stories about how Itani sensei became upset over broken generators at Kabogo Point, the legendary site of his and Imanishi sensei's first effort to study wild chimpanzees along the shores of Lake Tanganyika.

Perhaps it was my ability to fix that generator during my first trip to Mahale that endeared me to Toshi. But I like to think there were other reasons. We both had an abiding passion for fieldwork, and came to respect each other for that. And while he came to trust me, I too trusted him unconditionally. In retrospect, some of that trust may have been misplaced. Like the time he convinced me to eat raw chicken in the field. He assured me that it

